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For the Herald and Journal.

## PENCILINGS BY THE WAY.

Excursion to Canada—Interchange Law—Montreal—  
Notre Dame—Wesleyan Chapel—Items.

Having been one of the party which visited Montreal and Quebec, also the Falls of Montmorency, by request of some of our mutual friends I give you some few of my hasty pencilings.

Our excursion party, embracing clergymen, physicians, lawyers, merchants, mechanics, farmers, and schoolmasters, and ladies, started from Boston in the cars, Oct. 9th, passing through Waltham, Concord, Fitchburg, Keene, N. H., crossing the Connecticut River at Bellows Falls, Middlebury, to Burlington, Vt., which is on the east shore of Lake Champlain, a thriving village. Here is a college, and one also in Middlebury. The beautiful Lake has five large steamers running on its waters. We took passage in the "United States," a fine boat and gentlemanly captain. Our first calling place was a thriving village called Fort Kent, (N. Y.), our next was Plattsburg, N. Y. Off this place, in full view of the village, was the battle between the United States naval forces under Commodore McDonough and those of Great Britain under Commodore Barclay, in which Commodore McDonough gained a complete victory in 1814, soon after which Gen. McComb gained a victory over the British forces of Gov. Prevost, near this village. Passing down the Lake, narrowing down to a river, we arrived at Rouses Point, where there is a fortification now owned by the United States which completely commands the outlet. A short distance from this we crossed the boundary line into Canada, near which is a British fortification. Here the land on either shore is low and flat, and should the water rise a few inches it would overflow, what is here the prairie lands, to a great extent. Looking to the east in the distance is seen a mountain called La Belle, on the summit of which there was something that had a dazzling appearance, which we were informed was a cross erected 100 feet high, covered with bright tin. The Catholic priests for some reason call this the "Holy Mountain." About two P. M., we landed from our good steamer at St. John's, where we were greeted by three hearty cheers and the firing of cannons; the British and American flags were flying in the breeze. We returned on our part three loud huzzas.

From St. John's we took the cars of the St. Lawrence Railroad for Laprairie, distance twenty-four miles, at which we arrived in three-quarters of an hour. Here we first had a view of the city of Montreal, distance nine miles, across the waters of the St. Lawrence, the buildings of which apparently are of granite, but in reality are entirely of limestone. The view is magnificent and imposing, for unlike New York, some of the best and most costly buildings stand near and face the waters of this noble river. From the cars we went on board a large steam ferry boat, the American colors were flying on the centre and the British at the bow and stern of the boat. As we approached the city we noticed the St. Lawrence the famous Bonsecours Market, a very long, imposing structure, said to exceed many royal palaces in architectural embellishments. In the front of this building is a massive stone quay extending along the river and owned by the British Government and kept in the most perfect order. The Montreal Hotel, a fine looking building, stands near the river, and the city appears very inviting and to great advantage from the water. As we landed we were cheered by a large number of ladies and gentlemen who lined the wharves to give us a welcome reception. Here we divided and took carriages for different hotels. I went to Donegan's, and found it a very desirable house.

The most noted building is the French Cathedral of Notre Dame. This is truly a magnificent pile, and the largest in America. The dimensions are 255 feet long and 134 feet wide, and the two Towers on the west front are each 220 feet high. Up one of these I ascended, and so also did most of our excursion party, at different times, for which privilege we paid 25 cents each. We viewed the great bell which our guide said weighed 26,000 pounds, and the tongue of the bell 485 pounds. It was over nine feet across the mouth of it. Ascending still further up we arrived at the summit, and found ourselves at a fearful height; my nerves would not allow me to look directly down. We however had a most splendid view of the surrounding country and this "city of limestone," the streets of which are kept very clean, and there is a general appearance of neatness, and probably more so than any other on the continent. This building, I understood, was designed exclusively for the French, and contains 1244 pews, spacious aisles, three galleries, and will, it is said, seat 10,000 persons. We visited this place of worship, on the Sabbath, and saw the immense crowd of apparently devout worshippers.

The Methodists here called the "Wesleyans," have three gothic stone churches, all which, I understood, were lately erected. The one in St. James street is 111 1/2 feet long by 73 feet wide; the gallery extending in an oval form quite round the house, and seats 2700 persons and cost \$6400. These particulars I had from one of the building committee. The other two are 90 by 65 feet, and each seats 850 persons. In the rear of the city is "Mont Royal," a mountain 600 feet high and covered with wood. That is the English name of the whole Island, the Mountain and the City, but the French name of Montreal prevails.

In Notre Dame stands a monument erected in 1809, in honor of Lord Nelson, the hero of Trafalgar. It consists of a statue of him mounted on a stone column, and said to bear a close resemblance to that great naval commander.

The French language prevails with a large majority of the inhabitants, and the public documents are printed and published both in English and French.

The habits, manners and customs of more than half of the inhabitants are French, and are likely to remain so from the fact that they are a people of strong prejudices and strongly opposed to innovations. Instance one fact. At a French village where no water could be had but by carrying it up from the river to the town on an eminence, some English and "Yankees" set that there, and soon contrived to bring water from their several dwellings by means of an aqueduct. The French ungraciously discarded the improvement, and continue to cart water from the river as their fathers and grandfathers did.

The Island of Montreal is about 25 miles long, and its greatest breadth is 13 miles; and such is the richness of the soil it is considered the garden of the Canadas.

Our party received many civilities and friendly attentions at this city, and I am personally indebted to James Matheson, William Lunn and Henry Corne, Esqrs., for their politeness to me; and the last two gentlemen for horticultural and

pomological information, showing what fruits best suit their climate in lat. 45 deg. 30 min.  
HARVEY LITTLE.

## FURNISHING PARSONAGES.

1. Resolved, That a united and vigorous effort be made in every circuit throughout the entire work, for the furnishing of parsonages with a sufficient amount of necessary furniture; and that the ministers and preachers on each circuit shall, as soon as practicable, lay the subject before the official members, in order to impress upon them the importance of the object, and to obtain their hearty co-operation.

2. Resolved, That subscriptions, to secure the end desired, shall be taken up on each circuit for furnishing the parsonages thereon some time previous to the first of October of the present year.

3. Resolved, That a list of all the articles of furniture shall be made out and entered in the journals of the circuits, kept by the Recording Stewards; and the minister or preacher enjoying the use of the furniture, shall be held responsible for all destruction and loss, beyond the ordinary loss occasioned by careful use; and every injury, at the close of the year, make good every injury or loss not absolutely unavoidable.

Having considered the practicability of this undertaking as the manner of accomplishing it, we proceeded to examine the necessity of accomplishing it now.

Quite a number of arguments and considerations may be urged upon the latter point. We select only a few to show the necessity of furnishing every parsonage, taking it for granted that if the necessity be made apparent, it will follow that it is necessary to do so at once. One of the first considerations, not only justifying this movement, but absolutely demanding it, is, the annual expense of removals. There is hardly a circuit in the work but has paid for removing furniture as much as would furnish its parsonage more than once with every necessary article for the convenience and comfort of the resident family. From ten to twenty pounds are virtually lost in this way every time a circuit has a change of ministers. This, in a few years, would amply supply the want we seek to have supplied. Some circuits, in the course of six or eight years, pay fully as much for removals as would completely furnish their parsonage. And, at the end of that time, nothing appears as an equivalent to the outlay; but the same course has to be begun again, to be pursued with the same results, whilst, if that amount were invested in furniture, at the end of six or eight years there would be the value of the money in the possession of the circuit.

Not less than one thousand pounds are yearly lost to the Connection by the absurd practice of removing furniture. This sum, too, is annually increasing. So large an amount in one year would go a great way in accomplishing the object we contemplate; but, year after year, a thousand pounds, at least, are wasted upon an object that presents no returns. And yet we speak of poverty and inability when important and seemingly necessary objects are pressed upon our attention or solicit our pecuniary aid. There are few circuits which can afford to pay out unnecessarily their proportion of the amount annually expended by the Connection in Canada for removing furniture. And it must appear to be a very great burden to many, yearly to be paying out a large sum which might be avoided so easily, and which when paid out secures no equivalent. This long continued course has been a serious pecuniary loss to the circuits of the Connection in Canada. We say, No. Hundreds of intelligent members throughout the work will say, No. With us they will urge the importance of furnishing parsonages, not only on the ground of the comfort and convenience of their ministers and families, but on the ground of pecuniary profit. Every circuit furnishing its own parsonage will in a very short time, prove that it is decidedly a pecuniary advantage, and will have funds for other purposes which annually were expended in paying for the removal of all kinds of furniture from one end of the Province to the other.

The destruction of property is another consideration. It is next to impossible, if not an absolute impossibility, to take down, pack, transport by water and land, unpack and set up the entire furniture of a house without injury to it. There will unavoidably be breakage and destruction. A few removals will entirely deface and ruin the whole. An old proverb has it, that, "Three removals are as bad as a fire." Allowing considerable abatement from this time-honored adage, yet it will be very apparent to all thinking minds that every article of furniture must be destroyed or superannuated that has been itinerating from circuit to circuit over all kinds of roads, in all kinds of conveyances. No one, we apprehend, will be so ungenerous as to remark, that this loss falls not upon the circuits, and, therefore, should not be taken into account by them. No; it does not fall upon the circuits, but upon the parsonages, and it is a loss to the work. The preachers' oftentimes inadequately supported—not unfrequently leaving their circuits with two-thirds of their disciplinary allowance—have to bear the loss; compelled, from the necessity of the case, to renew their furniture, every six or seven years, out of their scanty means. Another thousand pounds a year for this matter is a low valuation of the pecuniary loss to the Connection occasioned by the absurd practice of furniture migrations.

The loss of time is another important consideration. Fully a fortnight of valuable time—generally a great deal more—is lost by a preacher in packing up and unpacking every time the necessity of such a procedure is forced upon him. Thus, upwards of two entire years are lost annually to the connection. To make this plainer. The number of circuits is one hundred and fourteen. Assuming that the average removal of preachers is once in two years; that will give fifty-seven removals every year. Now, if two weeks in each case, be lost in packing and unpacking alone, it is evident that there is annually a serious loss of time involved in the practice of removing furniture. "Time is money." But in this case it is more than money. Who can estimate the real value of so much time to nearly sixty ministers, at so important a period of the year! Between fifty and sixty ministers each losing a fortnight of a brief year, and no good end accomplished, and this repeated annually, with a regularity equal to that of the returning year, is a consideration that ought to weigh much with every man who is impressed with a sense of the great work a minister has to do, and the little time, at best, he has to do it in.

We shall not venture to put an estimate in pounds upon this Connectional loss. Others, who are more skilled than we are, may do so. We regard it as a great spiritual loss to the Connection. Yet, while it is a great spiritual loss, it is undoubtedly a financial one, also.

In addition to these considerations, we may mention another, which, though of a different class, is equally important, and in some respects, even more so than the preceding. We refer to the injury to health, and, as we believe in some cases, the destruction of life, occasioned by the extraordinary physical labor in packing up, removing and unpacking furniture. Few can fully appreciate the subject of these remarks but preachers and their wives. To others it may seem a very trifling affair. Accustomed to physical exertions, and rarely testing the difficulties and labor of a removal, they may not be able to discover the force of our observations. But many a preacher and preacher's wife will fully understand it. At the hottest season of the year they are compelled to perform an amount of heavy toil, such as would be sufficient for a healthy, robust day-laborer, accustomed from his youth to severe toil. The effect on him would be nothing more than ordinary fatigue; but upon those of feeble health, unaccustomed to physical efforts, and weakened by anxiety and care, the effect is, in all cases, injurious—in some, fatal. To this cause more than to any other, we attribute the amazing mortality of preacher's wives—a mortality which, when compared to that of others, appears for the last few years, to be about five to one! In the short space of a few years, something like forty minister's wives have died. This in a small Conference like ours, is alarming; and especially so, when we consider that in the meridian of life nearly all were called away. Upon them, to a very great extent devolves the labor of arranging and packing up; for the preachers have a thousand other matters to attend to, and can only do the heaviest and most laborious part of the task, whilst, with a kindly anxiety to relieve him, amid the multiplicity of his engagements, the loving wife attempts what she would hardly be suffered to attempt were the husband present, and which results, in too many cases, in permanent injury.

To dwell upon this point is far from agreeable, on many accounts. We shall therefore dismiss it, praying the reader to dwell upon it, and, by the exercise of his own good sense, examining faithfully the subject, arrive at such a conclusion as the true state of the case demands. We submit, whether or not we have established the points we undertook to establish. Much more might be said; but we have studied our duty, and have only wished to show that, in relation to furnishing parsonages, it can be done; how it ought to be done; and the necessity for doing it. Attaining this, we have had no desire to dwell upon the several points involved. Each article might have been materially extended; but our object has been more to set others thinking, to furnish materials for thought, rather than to do all the thinking and leave them to do nothing but the reading. We cannot, however, close this article without earnestly imploring the official and other influential members of each circuit to take up the matter at once and spiritedly, and to determine to furnish completely their parsonages with every article of furniture from garret to cellar, from drawing room to scullery. All that is wanting is simply "A long pull, a strong pull, and a pull altogether."—Christian Guardian.

During our late visit to the West we spent some days in Cincinnati, Ohio. Our attention was attracted to the vast and increasing German population of this city, and thus to the many German colonies and settlements in the United States. We were much interested in the matter, as in Cincinnati commenced our German missions, which have been so wonderfully prospered of God, and which have extended to Germany with great success. We found here the first convert and missionary in this new work, the Rev. Dr. Nast, now editor of the Apologist. We had long and interesting conversations with him concerning the Germans in America, and also concerning Germany, and were confirmed in the opinion that we had lately formed, that the Germans in America have conceived the idea of maintaining their nationality in this new world, with its peculiar life and customs. The centre of this movement is Cincinnati, but it is spreading through the land. In view of this new feature of the German population in the United States, our missions among them acquire additional importance. The church must answer to her high responsibility in this mission.

Dr. Nast communicated, at our request, much valuable information concerning the Germans in Cincinnati, from which we give a few particulars below. The whole of his interesting paper will be found in the December number of the Missionary Advocate. It well deserves to be copied and read throughout the length and breadth of the land, as it may be taken as a fair specimen of the condition of the European Germans in the United States. He says:—There are 50,000 Germans in Cincinnati, which is nearly, if not quite, one third of the whole population. They reside in the Northern part of the city, between the canal and the hills. So thoroughly is this section of the city German, that if a native of Germany could fall asleep in his country, and wake up in this part of Cincinnati, he would still believe himself in the Fatherland. Up to the present time, the Germans in Cincinnati have been very industrious and frugal, and have acquired property rapidly. It is frequently remarked that they will be the owners of the property of the city in ten or twenty years. They own a great amount of real estate now. But within a few years they have become somewhat prodigal in pleasure expenditures, and this may impair their industry and thrift, and totally change their worldly prospects. Time will test this.

But while the Germans are thus thrifty as to worldly matters, their moral and religious condition is deplorable. Not that they do not outwardly acknowledge the Bible and religion, but they so interpret the one, and practice the other, as to make them subsidiary to their free morals and manners. And the influence of this state of things is becoming visible on the American population. The Protestant idea of the entire sanctity of the Sabbath is gradually giving way to the Roman Catholic idea of its being a day of recreation and mirth. With this change in the observance of the Sabbath will come a train of evils heretofore but little known in our country, and which will change our national character.

There are four daily and eight weekly papers published in the German language; and they are as well supported as similar English papers: there are three large German bookstores and publishing houses, two circulating libraries, a German reading room, and a German Theatre. The State of Ohio has made liberal provision for educating the German children in the German language in the public schools. Each German Roman Catholic Church, of which there are seven, (there are also thirteen Protestant German schools in the city,) has a large parish school-house, in which the youth of the congregation are taught in the thorough Catholic German manner. Some of the Lutheran churches also have their parochial schools. All this tends to create, as they say, a New Germany in the United States. To this is to be added their political influence. They now determine the elections to a great extent. Some of them are members of the Legislature, and of the city councils; and it is owing to their influence chiefly that no restraining laws or ordinances can be enacted in reference to selling intoxicating liquors.

The gentleman of whom I have this information says:—There are three German pleasure-gardens in Cincinnati, one of which receives several hundred dollars each Sabbath simply for tickets of admission. In these gardens they drink and gamble all day, especially in the afternoons. Even the German theatre is occupied every Sabbath, from 2 o'clock (after morning service) until late at night, by the socialities of a "humoristic coffee party." Of these Sabbath afternoon coffee parties, hear a German paper:—

"Mr. Strasser, the director of the Theatre, deserves great credit for having started this noble enterprise, and we give him our hearty thanks in the name of the whole German population. The tedious American Sunday will now become to us what it should be, a day of recreation and pleasure, and we shall feel ourselves transplanted into our Fatherland. We felt most agreeably disappointed when we found the Theatre crowded with ladies and gentlemen, in spite of the stormy and rainy weather. The ladies and gentlemen vied with each other in producing pleasure by music, singing, and dramatic efforts; the drinks and establishers were also of the best kind. Hurrah for New Germany!"—Miss. Advocate.

INCIDENTS FROM THE LIFE OF ALEX. PATRICK, ENGLISH LOCAL PREACHER.

FAITH EXPLAINED.

"This exciting scene was made instrumental by the good Spirit in awakening another person then present, who had attended the ministry of the Methodists for fourteen years, and had, till this period, remained a stranger to the renewing grace of God. Unable to conceal the distress he felt, from a deep conviction of his unsafe state, he arose, and earnestly invited the company to meet at his house on the following evening. This was readily agreed on, in hope that God would answer prayer in this case also. At the hour fixed the friends assembled, and found that Mr. P. had not waited the appointed time, but had spent the whole afternoon laboring with him for his deliverance. God had already shed on the seeking sinner the light of his countenance, and made him glad in the enjoyment of salvation. This person had long rested in mere dogmas and theory, which left his heart unchanged, and now the act of personal faith was to him unintelligible. To point out this duty, and encourage him to perform it, was the task of our friend P. Putting his hand into his pocket, and drawing out a shilling, he said:—

"Weed, now, brother P., were I to say I'll give you this shilling, would ye believe me?"

"Yes I would, for ye were no trifter, Sandy."

"And what then would ye do if ye thoct me in earnest?"

"Why, I'd reach out my hand and take it."

"Very well, God has in like manner given his Son Jesus Christ for you, and to you, and if ye would believe, ye maun just take him, and trust in him."

"O! but I have been such a sinner."

"Ah, well, but God does no reject sinners because they ha' sinned, but because they winna believe on, and happen to his Son."

"Well," said C. with animation, "d'ye say so, Sandy? If God will not send me to hell for my sin only, he shall not for unbelief. I will believe, I do believe. I believe just now; O, Jesus, thou art my Lord, my God!"

"At this moment he was accepting and trusting in the Saviour, the token of Divine acceptance was instantly afforded;

"His chains fell off.  
His heart was free!"

MODE OF ENCOURAGING A PENITENT.

An intelligent female who was laboring under a deep sense of sin, was visited by Mr. P., and notwithstanding all his encouragements and prayers, she seemed to be only increasingly distressed, and almost in despair. At length, when he had spent the whole afternoon laboring with her, and looking steadily in her face, he said:—

"Do you believe the Bible?"

"I do," she replied.

"Can ye tell who made the world?"

She smiled a little contemptuously, and after a pause said,

"It was God."

"To which he immediately replied,

"How d'ye ken—were ye there to see?"

She seemed surprised, perceiving that there was evidently more meant by the question than she had supposed, and then remarked,

"No, I was not there, but the word of God says that he made it."

"Ah, well, then ye believe a' the Bible says, d'ye?"

"She said, 'yes.'"

"Ah, well, we'll see; 'This is my beloved Son, in whom I am well pleased, hear ye him.' Wha says that?"

"The Father."

"Well, ye do as the Father bids ye? He commands ye to hear the Son."

To this she assented.

"Well, then, what does the Son say? 'Him that cometh to me I will in no wise cast out.' 'Come unto me, and I will give ye rest.' To the woman in the Gospel he said, 'Daughter, thy sins which are many are all forgiven thee, and will he no say the same to you? Is he no saying it even to thee now? ye dinna believe a' the Bible."

She instantly saw the shame and sin of not trusting in a promising, present Redeemer, and as instantly ventured on his mercy. Confiding in the love and power and truth of the world's Redeemer, she trusted herself in his hands, and found the peace she sought.

CONTRIVANCE SETTLED.

"On the same subject he was rather briskly assailed by a young clergyman who endeavored to discountenance, as fanaticism, Mr. P.'s profession of assurance in a present and full salvation. 'The change from nature to grace is so gradual and gentle that it cannot be observed, and it is, therefore, essential to treat souls with tenderness. And as a child rocked in the cradle, so we should treat men in religious matters until they be able to serve God with vigor and steadiness, and even then there will be no

perfection while in this world. The best of Christians are imperfect, and will continue such while here."

"Ye ken, Sir," said Sandy, "that when the wind blows it is a mystery where it comes frae, and where it gangs ta; but there is no sa muckle mystery in its effects; the Word of God says, ye hear the sound thereof (and, we might add, feel the breeze too), so is every one that is born of the Spirit. A birth, too, is na sic a wee change o' state as no to be observed. Before we can rock a child it maun be born, ye ken; and what for do ye swither to say a regenerate Christian canna be perfect? The wean in the cradle need na be a cripple or a monster, it may be a perfect child, complete in a' its parts as a child, and may become a perfect man at maturity, and yet no be a perfect angel, nor perfect anything, which is a different species o' being. A perfect Christian is only what the Saviour wishes a' his to be, serving him wi' a pure heart, and a love that casteth out a' fear."

"The young minister remarked there had been lately a falling off among the people."

"Frae what?" asked Sandy.

"From duties and ordinances."

"Is that a'?" said he, "then never mind; if your folk have na come to Christ by repentance and faith in his blood, their cause is no sa muckle to be lamented. My bairn lead them to the Saviour, and no content yoursel' wi' hopes; travail wi' em in birth till Christ be formed in their hearts, and then labor to present them perfect before the Lord when he comes."

"The young minister felt the force and affection of the advice, and retired, we have reason to believe, with feelings of respect and admiration for his humble and faithful friend."

PETITIONS FOR PEACE.

At the Request of the American Peace Society.

The friends of peace have from the first proposed to supersede the custom of war by peaceful substitutes that should be more effectual than the sword for all purposes of international justice and security. Rulers must of course be the agents in accomplishing this object; and before the assembling of Congress in December last, we requested the friends of our cause throughout the country to unite with us in petitioning Congress in behalf of such substitutes; and with so much favor did the House of Representatives, in response to numerous petitions from nearly all parts of the land, entertain a proposition for referring the subject to a select committee, that the motion failed only by a single vote, and but for the very unusual degree of excitement on the slavery question at the time, would doubtless have been readily granted.—This obstacle is now so far removed, that we may well hope, at the approaching session, for a more favorable hearing; and in this hope we would earnestly renew our request, that the friends of peace in all parts of the country will give us, to be copied with such modifications as the petitioners may think desirable.

There ought to be two petitions—one to the Senate and another to the House of Representatives; each of which should be signed by every petitioner, and should be addressed, one to a senator from your own State, and the other to a representative of your own district, or to some member of each House, known to be particularly interested in the matter, with a note requesting his early and special attention to the subject.

We solicit the prompt and zealous co-operation of our friends in this movement. We must depend entirely on their spontaneous response to this appeal for securing the requisite number of petitions. There is no time to be lost. Congress re-assembles early in December; and the tables of both Houses ought, the very first week of the session, to be loaded with peace petitions from all parts of the land. The work is already commenced under the best auspices in Vermont, where some of her first men, such as her late and her present Governor, and the Presidents of both her colleges, have commended the movement to public favor. Let this praise worthy example be followed throughout the country, and there would be poured upon Congress such an expression of the people's wishes on this subject as could hardly fail to secure favorable and efficient action.

We trust we shall not be thought to ask too much in soliciting editors, especially those of the religious press, to lay our requests before their readers, and ministers of the Gospel to commend it to their respective congregations, and enlist properly qualified persons to circulate petitions for signature, and then forward them to Washington.

On behalf of the American Peace Society, and by order of its Executive Committee,  
Geo. C. BECKWITH, Cor. Sec.  
Boston, Oct. 1850.

PETITION FOR PEACE.

To the Senate (or House of Representatives) of the United States.

The undersigned, legal voters (or citizens or inhabitants) of \_\_\_\_\_, in the State of \_\_\_\_\_, deploring the manifold evils of war, and believing it possible to supersede its alleged necessity, as an Arbitrator of Justice among Nations, by the timely adoption of wise and feasible substitutes, respectfully request your honorable body to take such action as you may deem best in favor of Stipulated Arbitration, or a Congress of Nations, for the accomplishment of this most desirable end.

THE BATTLE OF HOHENLINDEN.

The Isar and the Inn, as they flow from the Alps towards the Danube, moved nearly in parallel lines, and nearly forty miles apart. As they approach the river, the space between them becomes one elevated plain, covered chiefly by a sombre, dark, pine forest—crossed by two roads only—while the mere country paths, that wind through it here and there, give no space to marching columns. Moreau had advanced across this forest to the Inn, where on the 1st of December, he was attacked and forced to retrace his steps, and take up his position on the farther side, at the village of Hohenlinden. Here, where one of the great roads debouched from the woods, he placed Ney and Grouchy.

The Austrians, in four massive columns, plunged into the gloomy wilderness, designing to meet in the open plain of Hohenlinden the central column marching along the high road, while those on either side made their way through amid the trees, as they best could.

It was a stormy December morning, when these seventy thousand men were swallowed from sight in the dark defiles of Hohenlinden.—The day before it had rained heavily, and the roads were almost impassable; but now a furious snow-storm darkened the heavens, and covered the ground with one white, unbroken surface. The by-paths were blotted out, and the shining pines overhead drooped with their snowy burdens above the ranks, or shook them down on the heads of the soldiers, as the artillery wheels smote against their trunks. It was a strange spectacle, those long, dark columns, out of sight of each other, stretching through the dreary forests by themselves; while the falling snow, sifting over the ranks, made the unmarked way still more solitary. The soft and yielding mass broke the tread of the advancing hosts, while the artillery, and ammunition and baggage wagons, gave forth a muffled sound, that seemed prophetic of some mournful catastrophe. The center column alone had a hundred cannon in its train, while behind them were five hundred wagons—the whole closed up by the slow moving cavalry.

Thus marching, it came at about 9 o'clock upon Hohenlinden, and attempted to debouch into the plain; when Grouchy fell upon it with such fury that it was forced back into the woods. In a moment the old forest was alive with echoes and its gloomy recesses illuminated with the blaze of artillery. Grouchy, Grandjean, and Ney put forth incredible efforts to keep this immense force from deploying into the open field. The two former struggled with the energy of desperation to hold their ground; and although the soldiers could not see the enemy's lines, the storm was so thick, yet they aimed at the flashes that issued from the woods, and thus the two armies fought. The pine trees were cut in two, like reeds, by the artillery, and fell with a crash on the Austrian columns, while the fresh fallen snow turned red with flowing blood. In the meantime, Richepanse, who had been sent by a circuitous route with a single division to attack the enemy's rear, had accomplished his mission. Though his division had been cut in two, and irretrievably separated by the Austrian left wing, the brave general continued to advance, and with only three hundred men fell boldly on forty thousand Austrians. As soon as Moreau heard the sound of his cannon through the forest, and the alarm it spread amid the enemy's ranks, he ordered Ney and Grouchy to charge full on the Austrian center. Checked, then overthrown, that broken column was rolled back in disorder, and utterly routed. Campbell, the poet, stood in a tower and gazed on this terrible scene, and in the midst of the fight composed in part that stirring ode which is known as far as the English language is spoken.

"The depths of the forest swallowed the struggling hosts from sight, but still there issued forth from its bosom shouts and yells mingled with the thunder of cannon, and all the confused noise of battle. The Austrians were utterly routed, and the frightened cavalry went plunging through the crowd of fugitives into the woods—the artillery men cut their traces and leaving their guns behind, mounted their horses and galloped away—and that magnificent column, as if sent by some violent explosion, was hurled in shattered fragments on every side. For miles the white ground was sprinkled with dead bodies, and when the battle left the forest, and the pine trees stood calm and silent in the wintry night, piercing cries and groans issued out of the gloom in every direction—sufferers answering sufferers as he lay and writhed on the cold snow. Twenty thousand men were scattered there amid the trees, while broken carriages and wagons, and deserted guns, spread a perfect wreck around.—J. T. Headley.

A NAIL IN EVERY BUILDING.

When I used to travel for the London Missionary Society, I went to Peterborough. A farmer there had read the report of that society. He found that we had one hundred and twenty-three missionaries. He sent for Mr. Arundel to say, "I have a great desire to hit out something new." I questioned whether any member of Parliament would have hit it. He said, "I am determined to have something to do with every tract distributed, every sermon preached, every school established; and for this purpose I will give a sovereign for each of the missionaries. Here is a check for one hundred and twenty-three pounds, in order to do something all over the world."

"That is what I call an enlarged idea. But in the meantime another report came out, and stated that thirteen new missionaries had been sent forth. 'Well,' said he, 'I am determined to keep it up,' and he gave another thirteen pounds. If all rich young men and young ladies were to say, 'I will have something to do with every Home Missionary station; I will give a sovereign for each of the missionaries; I will be interwoven with their efforts,' this society would soon be released from difficulties.—Rev. R. Ruess.

TRUE IDEA OF A RELIGIOUS LIFE.

The Rev. Mr. Carter, one of the most learned and pious ministers of a former age, on calling to see a religious acquaintance, learned that he was at work in his shop. Not wishing to interrupt his industry, he repaired thither. The man was busily employed in some part of the process of tanning a hide. Mr. Carter came up softly behind him, and gave him a pleasant tap on the shoulder. The man turned suddenly, and seeing who it was, blushed deeply, and said:—

"Sir, I am ashamed that you should find me thus."

"Let Christ, when he cometh, find me so doing," said Mr. Carter.

"What do you mean, sir; do you wish to be found in this employment?"

"Yes, I wish to be found faithfully performing the duties of my calling."

The remark of Mr. Carter suggests the true idea of a religious life. There are those who seem to think that a religious life consists mainly, if not entirely, in acts of devotion, of self-denial, and of specific efforts for the salvation of souls. They do not seem to be aware of the truth, that they can serve God in their daily employments as truly as in the sanctuary. They come far short of apprehending the idea contained in the injunction of the apostle: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

The true idea of a religious life embraces all the actions of our lives. It requires us to employ every moment of our time in a manner acceptable to God. It teaches us that we have but one thing to do, viz: THE WILL OF GOD. It assures us, that when, at a proper season, we are diligently laboring in our calling, whatever that calling may be, we are really doing his will, as when we are listening to his truth in the sanctuary, or praying in our closet.—New York Observer.



WEDNESDAY, NOVEMBER 13, 1850.

## REV. ENOCH MUDGE,

HIS DEATH AND CHARACTER.

After his second attack of paralysis in Nov. Bedford, Mr. Mudge took measures to retire from active life. He preached his farewell sermon from Psalm 90: 16, 17, on Sunday, July 14, 1844, and immediately retired to Lynn, his native village. The regrets and affections of the community of New Bedford followed him into private life. So highly had he been esteemed in that city, that the government of the town—impressed with a deep sense of the advantages which the community had received from his elevated and judicious exertions, and with the conviction that his efforts had been highly effective in promoting the peace, quietness and good order of the town, sent him a formal address of thanks.

The five or six ensuing years of his life were spent in the enjoyment of his serene old age among the reminiscences, and the few remaining Christian associates of his youth. He was reminded by growing infirmities of his approaching end, but the admonitions were so gradual, and tranquil, so exempt from severe alarms or suffering, as not to interfere with his enjoyment of life. He assisted his brethren of the village ministry occasionally, but even such occasional services soon became impracticable. We have been permitted to use the following account of his last days, from the pen of one who attended him most of the time.

During the past year his health was painful; and, although he did not suffer much from acute pain, his friends could see that his life was slowly but surely closing to a close.

On Thanksgiving Day, Nov. 1849, he attended public worship for the last time, and was unusually interested in a discourse preached by Bro. Street. In the afternoon of the same day, at the request of a dying mother, he baptized her infant babe. Immediately on his return home he experienced a third attack of palsy. For several days his illness was severe and critical, but he again rallied so as to be able to write to his absent children, and to walk, though with tottering steps, about the house. His frame of mind at this time may be correctly inferred from the following stanzas which were contained in a letter to one of his sons; they were dated Feb. 18, 1850, and were the last he ever wrote—

What humble gratitude and praise  
Should call forth all my powers,  
For mercies flowing night and day,  
And all my pleasant hours.

While others spend their time in gloom,  
And sigh, and bitter pain,  
In breathing out their precious souls,  
I cannot thus complain.

Composed I lay me down to rest,  
Kept free from all alarms;  
No ill disturbs my quiet breath,  
Safe in my Saviour's arms.

He continued in this comfortably sick state until within ten days of his death, when he began to experience severe paroxysms of pain; but in the intervals he would say, "Now I am comfortable again. Bless the Lord, O my soul, and forget not all his benefits." Goodness and mercy have followed me all the days of my life, shall I receive good at the hand of the Lord, and not evil?"

He would say, "What blessings I enjoy; no anxiety about anything; and such friends to care for me!" To his wife and daughter, who constantly attended him, his thoughtful gratitude was incessant; his only care seemed to be lest they should get weary or sick by waiting upon him. In the early part of his last sickness, when questioned in regard to his expectations of recovery, he replied, "I do not feel any particular presentiment that I shall die immediately, although I feel that I am wearing out; but 'tis all well, whether I live or die; God's time will be right. I am ready—waiting." But about a week before his death, after having attended family prayer, (which he always did when he was able to sit up, even after he became too weak to kneel), he said, "I shall not live to see R." (a son whom he knew was hastening on his way from a distant city to see him), and asked to have his writing desk brought to him; he selected a paper, carefully enveloped it, and with the utmost composure directed it to be delivered to his son on his return, leaving also a verbal message for him. His friends could not believe this impression to be true, but it proved to be so, as he left the world a few hours before his arrival.

The last night of his life was one of great unrest and suffering. He did not appear to take much notice of surrounding objects, but was engaged in prayer most of the time. Several times he raised his voice aloud, saying, "Glory to God in the highest. In thee, O Saviour, is my only trust." Whenever he wanted anything he asked for it in a way which convinced us that he was sensible, but he did not answer at all when questioned, which led us to believe that his hearing, which had been failing him, had entirely gone. About a week in the morning, he asked to be assisted to get up; he was led to a chair, where he sat in a dozing state, apparently much more comfortable, about an hour, when he was again assisted to the bed; immediately on lying down he was seized with a fit, (probably congestion of the brain), in which he continued, unable to speak and probably insensible, until his spirit passed away, April 2, 1850.

So ended the life of this excellent man, at the good old age of 74. His talents were above mediocrity. In the pulpit he always sustained himself well—no marked failures, no awkward defects marred his ministrations. His sermons were extensive, but thoroughly prepared; they were always well adjusted in their direction—clothed in a style of great neatness. If not elegant and delivered in a manner which combined a dignity that commanded immediate respect, and a facility if not familiarity which made all his hearers feel equally at home with him.

An invariable Christian blandness formed perhaps the chief characteristic of his manners, and endeared him universally to the communities among which he labored—it was accompanied with a simplicity of character which had in it nothing of imbecility, but was associated with a sound discretion that his friends felt to be perfectly reliable in almost any exigency or perplexity. In social life he always bore about with him a sort of religious charm. He never entered a circle without bringing into it a glow of good and buoyant feeling. His conversational powers were excellent. He was not disposed to confound wisdom with taciturnity, but kept conversation alive with an easy and felicitous flow of thought and anecdote, and yet without the irksomeness that usually accompanies loquacity. The friend from whom we have already quoted remarks: His enjoyment of life was remarkable, in a person so aged and infirm. The current news of the day, and changes wrought throughout the world, had for him an immediate interest. The plans of children and grandchildren were entered into and discussed with much feeling. His memory continued good, considering the nature of his disease. His mind was not equally affected with his body.

Industry and method were prominent traits in his character. He might not seem to be so laborious as some other men, but he moved along with that calm energy which never yielded until duty was done.

Kindness of heart, and lack of selfishness, were soon discovered by all who had intercourse with him. His own trials and sorrows were never obtruded upon, or even mentioned in the presence of his friends, but he was always ready to sympathize with suffering, and in striving to relieve he found relief. In the discharge of duty he was firm, in all else yielding.

His benevolence was a discharge of a religious duty, as well as a gratification of the natural impulses of his heart. It is well known that the compensation of Methodist preachers is not such as to enable them to indulge in any splendid manifestations of charity; but Mr. Mudge had by strict economy, saved and appropriated, from his limited income, the several donations to the missionary cause, which have been acknowledged from "a worn out brother," in the Advocate and Journal, and which amounted to the sum of \$1,367, and at the death of the donor, this sum, the interest of which shall be sufficient to pay the annual salary of a single missionary. Among his papers was found a memorandum which recorded the several amounts paid, and which was prefaced with the following words—

"God has blessed myself and family beyond my expectations and desires, and as a token of my gratitude for being permitted to labor so long in the service of the church, (to which, under God, I owe everything) and as a desire to labor forever in it, I have devoted the sum above named. I trust all my children will rejoice in the above bequest, and that to have shared it among them. Their faithful, filial affection, has endeared them to a parent's heart, whose love and prayers I trust they will esteem the richest legacy he can leave them."

He had also, within a few years made himself, and each of his children, life members of the American Bible Society.

Believing the custom of wearing mourning for deceased friends was a tax on the affections of the poor, and feeling that the death of a Christian was not a mournful event, and should be divested of every avoidable appearance of gloom, he did not wish his friends to wear it for him, but observed, with characteristic candor, "I do not wish to impose a restraint upon the feelings of others, but these are my wishes and views in regard to myself."

The literary acquisitions of Mr. Mudge were very respectable, and the productions of his pen somewhat numerous. Among them were Two occasional sermons preached in Orrington; several sermons published in Zion's Herald; A system of Bible Class Instruction; A Series of Lectures young people, published in one volume, with a prayer appended to each; of these 2000 were distributed gratuitously, mostly among seamen. Three Sermons, published in the first two volumes of the Methodist Preacher; A Doctrinal Catechism, published in Zion's Herald in successive numbers; A Poem, entitled Lynn, published in 1850; A Poetical Temperance Address to Sailors, 2000 printed for gratuitous distribution among seamen; Several Tracts for Seamen, 2000 of which were circulated gratuitously; History of Methodist Missions, published in the History of American Missions, by Spooner & Howland; Farewell Sermon to the New Bedford Port Society, published by the Executive Board of the American Mission Society, published in Smith & Charles' History of Missions; A Small Volume, entitled the Parables of our Lord and Saviour Jesus Christ, illustrated in a concise manner, published 1831; The Juvenile Expositor, published in Zion's Herald, and Gospel Balance, in about 70 numbers; also, numerous miscellaneous pieces of prose and poetry in the papers of the day, generally without his proper signature. There remain two bound manuscripts containing over five hundred closely written pages of poetry; a considerable portion of which was written for his grandchildren in the last years of his life. In an unfinished letter to a friend, found among his papers, he says— "After being laid by from all attempts to speak in public, and prevented from much social intercourse on account of loss of voice or oppression on my lungs, I find relief from the usual common to old people who have outlived their ability to perform accustomed duties by writing letters to my friends, and poetry for my grandchildren."

We have thus put upon record a brief outline of this good man's history; had there been ample materials it would have been desirable to commemorate his useful life and rare character in another and more abiding form. This would have been due alike to himself and the church in whose annals he occupies so peculiar a place; but meagre volumes of biography abound among us, and are usually a misfortune rather than an honor to their subjects. Mr. Mudge's records of his own life were quite limited; he was aware of their inadequacy for any considerable biographical use, and did not desire them to be used. In a letter to a member of his family when his illness first assumed a serious aspect, he said— "I have nothing to publish—no, nothing. I may as well name these things now as ten years hence." His name will, however, be embalmed in the memory of the living for years to come, and must have a distinguished place in any future history of our cause.

## THE BIBLICAL INSTITUTE.

We are indebted to Rev. Mr. Colledge for a minute account of the late anniversary exercises at Concord. At each successive anniversary, for several years, the friends of this promising institution have had increased reason to congratulate themselves on the results of their efforts for it; but the last one surpassed their best hopes. There were many of them present from all directions, not less than a hundred—some eighty or more of them being preachers or officially deputized visitors, and we doubt if one left the place without augmented sympathies and hopes for the institution. The fact that 1400 dollars were subscribed on the spot for an additional building—a measure which no one had anticipated before his arrival in Concord—shows what impression the occasion made.

The number of students during the year is also an encouraging indication—they have amounted to nearly 50—a larger number, we suppose, than any theological seminary in our country ever had at so early a period in its history. We have heretofore said, and repeat the prediction, that in a few years this institution will rank first numerically among the theological seminaries in the nation. We shall certainly feel that sort of denunciation, and not be guilty for it either, we hope. The domiciliary accommodations of the present edifice are all taken up, and recitation rooms have even been converted into dormitories. Hence the necessity of the proposed building. We hope the friends of the institution will respond to this necessity, and do it in such manner as will not interfere with the general plan of enlargement. It seems to us that our wealthy brethren should cover the opportunity of investing in this great project an agency of permanent usefulness—an agency in which their flowing treasures shall be transmuted into permanent blessings to our beloved church and the world.

The excellent brethren who sustain the onerous labors of the school, should command not only the sympathy but the admiration of the church. The noblest hearted Demosthenes devoted to it is generally known. To him is owing the very existence of the institution; when his hopes seemed expiring his perseverance redeemed it, and placed it on the basis where it now stands, secured to future ages. Prof. Baker and Vail are known to the church for their superior scholarship and fine talents as teachers. All these good men might command considerable salaries in other parts of the church, but they abide by our School of the Prophets with the small allowance of five hundred dollars per year. Certainly the Lord has put it into the hearts of his servants, and these others, to sustain this great necessity of our cause through the day of trial, and he will be their exceeding great reward.

## CHEAP PAPERS.

The experiment of reduced terms for our papers still draws, according to our expectations, we have recently given. Most of the papers which have attempted to do yet calling for new subscribers in order to support them. The Northern Advocate, which seems to have best succeeded in the measure, demands still a larger list to guarantee it. The Pittsburgh Advocate is sending forth a similar demand; the New York Advocate has not only cut off its former large profits from which the Conference dividends were once provided, but now, by throwing out expenses, unless aided by the energy of its agents. The publishers say, the "advertisements will not net us this year rising \$2,000, and yet there will be little, if any, clear profit on the paper. You will, therefore, perceive that a large addition must be made to our list, to make the paper sustain itself at the present price. Many have promised to make additions—some to double their lists—if the obvious advertisements should be taken out of the way."

We are joining, as our readers grievously know, in the general cry. Upon the whole our condition is about as fair as that of our contemporaries. Two thousand additional subscribers will place the experiment above all hazard with us. Our field is ample enough to afford this addition with but a small effort on the part of our brethren, the preachers, and we are beginning to hope from the late emphatic appeals which some of them have made for us, that the remaining two months of the year will bring us up "high and dry" from the breakers. We entreat our friends to begin immediately in this needed work. The paper is yours, the reduced terms are for your advantage alone; help them, bravely, friends. Push the business, brethren of the ministry, this and the next month, and let us conclude it satisfactorily.

The Roman Catholic Annual Register for this year, gives a list of seventy clergymen who have left the English Church and joined the Roman Catholic religion.

**WESLEYAN UNIVERSITY.**  
We have received the Catalogue for 1850. The Faculty consists of—  
Rev. Stephen Olin, D. D., LL. D., President.  
Augustus W. Smith, LL. D., Professor of Mathematics and Astronomy.  
John Johnston, LL. D., Professor of Natural Science.  
Rev. Charles E. True, D. D., Holding Professor of Moral Science and Belles Lettres.  
Harvey B. Lane, M. A., Professor of the Greek Language and Literature.  
Rev. J. W. Lindsay, M. A., Professor of the Latin and Hebrew Languages.  
Rev. Jacob F. Huber, M. A., Teacher of Modern Languages.  
The Summary of Students is as follows—  
Seniors, 26  
Juniors, 26  
Sophomores, 31  
Freshmen, 26  
Total, 110

**SUPERANNUATES.**  
The editor of the Northern Christian Advocate, writing from the Genesee Conference at its late session, says: "We saw what we do not recollect to have seen on any other occasion, viz: a Committee on Superannuates. This is a precaution much needed, for in many of the Conferences the list of superannuates has run up to such an extent as to defeat all attempts at paying the claimants."

**BISHOP BASCOM'S LIFE.**  
It is in contemplation to bring out, in due time, a biography of this distinguished divine; and, to facilitate this object, it is deemed advisable to make an early call on those who have in possession information of interest respecting him. At the special request of Bishop Bascom's widow, and other friends, I therefore respectfully request persons having information of value as to his personal history, incidents, anecdotes, &c., of his life and ministry, and whatever might be useful in the preparation of an extended biography, to write the same out and forward to me, as early as convenient, at Nashville, Tennessee.

M. M. HENKLE.  
The Methodist papers, North and South, will confer an obligation by giving this note an insertion.

M. M. H.

**REV. MR. CURTIS.**  
We announced last week the death of this eminent Wesleyan. The London correspondent of the Christian Advocate, describes him as a man of vast mental power, and most extraordinary accumulations of knowledge; in close conversations his philosophizing was of the very highest order, marked by an originality, a depth, and facility of illustration, exceedingly rare. Yet with these high endowments he lacked the power of making his heavy guns and wonderful stores of ammunition bear upon the public mind with any commanding force.

**METHODIST PROTESTANTS.**  
The Board of Foreign Missions of the Methodist Protestant Church met in Uniontown, Penn., Sept. 8, 1850. The following, among other resolutions, were passed—  
Resolved, That in the opinion of this Board, the time has fully arrived when it has become the duty of the Methodist Protestant Church to engage heartily and efficiently in the great missionary work.  
Resolved, That we forthwith proceed, according to the authority vested in the Board of Foreign Missions, to appoint a missionary agent to travel throughout the United States and territories, to preach and take up collections for the objects herein contemplated, and that said agent be required, as far as practicable, to visit all the annual Conferences, with a view to obtain their co-operation.

**A GOOD EXAMPLE.**  
The editor of the Northern Advocate writes thus of the Genesee Conference, the session of which he attended. It is almost too good to be true: "The Conference will pay, as I learn, the entire claims of its superannuated men. This is something new under the sun. Up to the present time, no Conference anywhere in this region, has ever paid in full these claims. If it turns out as now expected, all honor to Genesee. Though little, in a geographical point of view, among the thousands of Judah, yet it shall be first in financial liberality."

**NEWBURY SEMINARY.**  
We have received the Catalogue of this institution for 1850. The Faculty consists of—  
Rev. Joseph E. King, M. A., Acting President, and Professor of Mental Science and Latin in the Female Collegiate Institute, and Principal of the Seminary.  
Henry S. Noyes, B. A., Professor of Mathematics, and the Greek and German Languages.  
Caroline J. Lane, Preceptress in the Female Collegiate Institute and Seminary, and Teacher of Painting, Drawing, and the French, Spanish and Italian Languages.  
Rev. Charles W. Cushing, Teacher of Natural Science and Penmanship.  
Mrs. Thirza J. Cushing, Teacher in Primary Department.  
Francis D. Hemenway, Assistant in Preparatory Department.  
Miss Sophia W. Stevens, Teacher of Instrumental Music.

The summary of students is given as follows:—  
Ladies—Seniors, 153; Col. Inst. 33; Gent., 171; Primary, 34—431.  
Male—  
Term, 1850-51.  
Spring (Primary 24), 228  
Summer 53  
Fall (Collegiate 35) (Primary 23), 243-606

**MISSION ITEMS.**  
FROM OUR MISSION ROOMS.  
**PRINCIPAL FOR MONROVIA ACADEMY, LIBERIA.**—At the instance of the Board of Managers, we have made diligent inquiry for a well educated colored man, of tried piety, for Principal of our new Seminary in Monrovia, but have not yet found one. Failing to find a suitable man, of approved piety, who would be willing to go to Africa as Principal of our Seminary. But here we have failed also. It is not necessary that the Principal should be a minister of the Gospel, though we would prefer this. He must be a good scholar, and of established piety. He should be able to teach the elements of the Latin and Greek Languages, and of Mathematics. He would be allowed an Assistant, if one were needed, and would be under the patronage of the Board of Managers in New York. Cannot such an one be found? Is no one moved to step in to undertake this great work? We should be glad if our papers would copy this notice, and our brethren aid us in this matter. But be sure the man is the right one. We should be glad to receive any reliable information touching this matter, addressed to us, at 200 Mulberry street, New York. The Seminary building is new, large, and commodious, and no missionary field promises greater usefulness than this one.

**CONFERENCE MINUTES.**—Will the secretaries of the several annual Conferences send us each a copy of their own printed Conference Minutes? Immediate attention to this will greatly oblige us, and aid the mission cause.

**MISSION GOODS.**—Have been received from the following named places since our last acknowledgement—  
Cincinnati, Ohio, valued at, \$50 18  
Springville, the bill signed Ann Lyman, 6 69  
Vernon Center, Ohio, 14 75  
Albany, N. Y., 12 17  
West Chester Ct. signed Elizabeth Wing, 40 00  
This list was accompanied with a most pleasant note, as though it had come directly from a descendant of Mrs. Susanna Wesley, who was herself an Anney.

**AFRICA.**—We have nothing direct from our own missionaries in Liberia, but we see much in the European and American papers which confirms us in the conviction that Providence intends to find the solution of the momentous question of American slavery, and the civilizing and Christianizing of Africa, in Africa herself, and chiefly by means of her own children, influenced and aided by the Christian religion and Protestant nations. The political, commercial, and religious importance of Western Africa is greatly increasing in the estimation of the Chris-

tian world. Among a multitude of facts which indicate this, we shall name but two at present, one of which ought to stir the M. E. Church to her heart's core with a sanctified zeal to act well her part on that continent, as she was first in that field. The events are—

First, the election of a bishop for the Western coast of Africa by the Protestant Episcopal Convention, at its late triennial session in Cincinnati, Ohio. The gentleman elected is the Rev. J. H. Payne, who has been twelve years resident as a missionary at the Gaboon, and has translated the New Testament, or portions of it, into the Gbibo language, in which language he preaches to the natives.

Secondly, the appointment of A. W. Hanson as British consul for Monrovia. He is a native of Cape Coast Castle, Africa, and a liberally educated man, and an ordained minister of the Church of England. The ostensible object is, to increase the commercial interests of Great Britain, particularly in obtaining a supply of cotton. All these elements work towards the success of the missionary cause.

**FIRST M. E. CHURCH IN BREMEN.**—We have not been careful to press upon the attention of our friends the proposition of the Board to build a good church in Bremen next spring. We had hoped that the simple announcement to build the church, with an invitation for voluntary and independent contributions for the purpose, would have produced the \$5,000 necessary to accomplish the enterprise. But we have been disappointed. Not one-fifth part of the money has been realized as yet, and the time to make arrangements for building the church is approaching. What is to be done? We must now specially and urgently call upon our friends for prompt and liberal contributions to build the first Methodist Episcopal Church in Germany. Let the contributions be forwarded to Rev. G. Lane, 200 Mulberry street, New York; or Rev. L. Swornstedt, Cincinnati, Ohio. Let the contributor say, for building the M. E. church in Bremen.

We should be pleased if our other papers would suitably notice this matter; and would be obliged to our ministry if they would give this matter the same attention, and receive and forward any contributions tendered to them.

**METHODIST PRESS.**  
Missouri Conference—"The Ninth Section" in Florida—McKendree College—The Southern States.

The Western Christian Advocate contains a letter from the late Missouri Conference, which says—

The Methodists of the old church have great cause for thankfulness to the divine Being for the bright and cheering prospect of this Conference. The re-establishment of old Methodism in Missouri is no longer a problem. Under the guidance of the great Spirit it has been brought safely through, and we feel like shouting, "Glory to God." There are about sixty preachers in attendance, and never before have we witnessed such a brotherhood. It was sweet to see them love each other; they seemed never to weary of embracing each other. The common dangers and trials of the past year have united them in love and harmony. As a body, this Conference, we think, possesses an energy and force which must prevail. There are no selfish aims, all others, which struck at the peculiar force—the apparent deep piety of the members of this Conference.

The Southern Christian Advocate contains a letter from Florida representing that the "ninth section" occasions much trouble in that State lately. The pro-slavery sentiment of Southern Methodists may be learned from the following extracts—

Our enemies have seized upon it to operate against us. It is that they have just walked up the danger threatening the institutions of the country, through the influence of the Methodist ministry, when the 9th section has been in the book of Discipline for forty years past, and was in the hands of a majority of Northern men who were openly opposed to the "peculiar institution." I am at a loss to determine. How ridiculously inconsistent are the charges of these alarmists against our brethren. They are about sixty preachers in attendance, and never before have we witnessed such a brotherhood. It was sweet to see them love each other; they seemed never to weary of embracing each other. The common dangers and trials of the past year have united them in love and harmony. As a body, this Conference, we think, possesses an energy and force which must prevail. There are no selfish aims, all others, which struck at the peculiar force—the apparent deep piety of the members of this Conference.

The Illinois Advocate gives the following encouraging passage respecting McKendree College.

The friends of McKendree College will be gratified to learn that the session has opened most cheerfully. More than 100 students are in attendance. We doubt never before, at least since the present Faculty have been here. One hundred entered the first week, and a number have since come in, and still we hear of others coming, or preparing to come. And the best of all is, a large majority of them are members of the church, not only intent on scientific and literary acquirements, but above all, intent on the acquisition of that knowledge of the only true God, and Jesus Christ whom he has sent, which is the declared to be eternal life. Religious parents having sons to educate may rest assured that, while all necessary and proper studies are given at McKendree, to literature, to science, religion is regarded as the one thing needful. Wesleyan College may not be painted on the walls, as Bishop Hamline remarked of one of our literary institutions, but the principles of Wesleyan Methodism are assuredly carried out in all the departments. So strong indeed is the religious influence, and so constantly is the subject of religion kept before the students, that we can hardly conceive it possible for a young man to remain here many sessions without being converted. We trust that the present college year, so auspiciously opened, will be signalized by the great revival of religion, and that every student now unconverted, will return to his home at its close rejoicing in the pardoning and sanctifying grace of God.

While our institutions of learning sustain such a character they cannot fail to interest the liberality of our people.

The Richmond Christian Advocate says:—  
By an arrangement among the Commissioners, the suits by either duty or courtesy to respect Mr. McKim's labors, the New York Book Concern, and the Chartered Fund at Philadelphia, have been placed under the especial supervision of Dr. Smith. They are now in a state of great forwardness, and will be brought before the Federal Courts at an early day. By a similar arrangement among the Commissioners, Dr. Green has the superintendence of the suit in the West.

**LITERARY ITEMS.**  
NEW JERICHO COLLEGE.—A large establishment of the Jews, costing when completed \$20,000, and adapted to receive 50 students and their instructors, has been lately erected in the city of New York.

THE PITTSBURGH CHRISTIAN ADVOCATE takes occasion to speak of its affairs thus: "At the commencement of the next volume, the type must be renewed, and everything pertaining to the mechanical execution retted, so as to present an entirely new and improved appearance of the sheet. We say this must be done, whether the paper can afford it or not. With the present number of subscribers the paper is just about supporting itself, without taking into the account these occasional efforts for new type. We may not hope that a vigorous, general effort will be made to add at least a couple of thousand more subscribers to the list! We ought, indeed, to get along smoothly, at the present low prices, with ten thousand subscribers. But perhaps an addition of four thousand is too many to look for at the present time. Let us at least aim at eight thousand. This would do for the present."

THE CANADA CHRISTIAN GUARDIAN commences its twenty-second volume with a larger subscription list than it has ever before enjoyed; and its list, we learn, is weekly increasing.

M. J. WILKINSON, the Secretary Agent of the African Methodist Episcopal Church, for whom diligent inquiries had for a long time been making in their Pittsburgh paper, announces his safe arrival in the island of Jamaica, where he has collected, and since received, \$1,200 for African Seminary, an institution of that denomination in Pittsburgh.

The University of Virginia, from which President Jefferson, the founder and director, designed to exclude all Christian instruction and influence, having fallen into better hands, and receiving the patronage and confidence of the Christian community, is enjoying unprecedented prosperity. About four hundred students were in attendance soon after the commencement of the fall session.

DR. JUDSON.—The Christian Chronicle deprecates in the following language, the numerous memoirs of Dr. Judson which will probably be written: "These are likely to be abundant, if the rumors and announcements which have become current are to be credited. We confess there is something to us exceedingly unsuitable and repulsive in this sudden zeal of our good friends—the

book publishers. It is too much like indecent haste to get sight of a will from which some advantage is hoped, and we think a word of caution not at all out of the way."

THE NEW BAPTIST VERSION.—We copy a letter from Rev. Dr. May to the New York Baptist Register, dated September 13, in regard to a new version of the Bible—

"At a meeting of the Board of Directors of the American Bible Union, held in the city of New York on the 4th inst., the Rev. Dr. Conant, late Professor in the Madison University, was unanimously elected to make a new or revised version of the Sacred Scriptures in the English language. And he will, no doubt, consult with the best scholars of the age, and secure their aid in the great work to which he has been appointed. The Rev. Dr. Conant is well known to be one of the best Hebrew and Greek scholars and Scripture critics of the present age, and his character for integrity and uprightness is unquestionable. It is proposed to begin with the New Testament, and then to proceed with the revision of the Old Testament."

**LITERARY NOTICES.**  
THE CARTERS, New York, have issued "Hymns for Infant Minds," in a neat little volume, illustrated by numerous plates.—Gould, Kendall & Lincoln, Boston.

RYMES FOR CHILDREN, by M. S. Duncun, is an attractive little volume, embellished with pictures, and well suited for the youngest readers.—Gardner & Brothers, New York; Gould, Kendall & Lincoln, Boston.

DODD, New York, has issued in a very neat duodecimo, "A Pastor's Sketches," by Rev. Dr. Spencer. They consist of incidents and conversations with anxious inquirers respecting the way of life, and are varied, well written and apply illustrative of the vital truths of religion. We cannot agree with some of the peculiar sentiments of Dr. Spencer's creed, but with this qualification we can commend his volume as an excellent one.—Watts, Boston.

SARTAIN'S Magazine for December is out, with fifteen engravings, several of them superior ones, and some thirty-four contributions.

THE ILLUSTRATED DOMESTIC BIBLE.—Houston has issued No. 9 of this splendid work; it can be found at Redding & Co's, Boston.

THE ANNUAL MINUTES can be found at Peirce's, 5 Cornhill. Every Methodist preacher, if not every Methodist, should possess this important document.

HARPER'S MAGAZINE.—The November number of this capital monthly has been sometime on our table. Its contents, comprising some forty principal articles, are exceedingly attractive—presenting a tasteful intermixture of "grave and gay," amusement and instruction. Its plates are very finely executed. No less than 50,000 of this number are issued.

CLOSING SCENES OF HUMAN LIFE.—This little volume is a reprint of a book issued by the Religious Tract Society of London, under the title of "Life's Last Hours." It contains the dying words of a host of great men, is written with ability, and adapted to be extensively useful. Led by its light the reader passes to the chambers of kings, queens, emperors, and lords, to those of writers, philosophers, and reformers. Now he beholds the agony of the skeptic, the stability of the worldling, the terror of the apostate. Then he rejoices at the bliss, the triumph, and the glory of the dying child of faith. Whoever reads it will be made wiser and better thereby. Published by Lane & Scott, for the S. S. Union of our church.

JACOB BEHRENS.—Died, New York, has issued in beautiful miniature editions, three of the works of the celebrated Jacob Behrens, viz: "True Spiritual Illuminations," "The Supernatural Life," and "The Way to Christ." These essays were written nearly two hundred years since, and the present editions are from old English versions; they have, therefore, much of the quaintness and force of our elder writers. Behrens is well known in the literary as well as the religious world as a compound of the saint, sage and fanatic. These treatises are fine specimens of the man. They are full of thought, piety and ability.—Watts, Boston.

CROSBY & NICHOLS, Boston, have published under the title of "A Study for Young Men," a really eloquent and powerful sketch of Sir T. F. Buxton, delivered in a lecture at Exeter Hall, London, before the "Young Men's Christian Association," by Rev. Thomas Binney. Mr. Binney is a leader of the Independents of London, a gentleman of great ability; he has in this lecture a noble subject, and displays a mastery skill in delineating one of the very first characters in the records of British statesmanship.

GOULD, KENDALL & LYNCH, Boston, have issued in neat style a volume from the pen of Rev. Dr. Wm. H. Williams, of New York, entitled "Religious Progress." It is a series of nine discourses illustrative of the development of the Christian virtues. The object of the work is to show the relations and mutual dependence of the Christian graces. Dr. Williams is considered the ablest writer among the American Baptists. This volume is a fine example of his style and mental power. It will be a permanent book.

Our neighbor Norrie, of the Olive Branch, has been publishing a long series of articles against the M. E. Church, from the pen of Alexander McKim. They have just appeared in a pamphlet. It is, as we infer from a glance at it, the old complaints of Mr. McKim rehearsed. Dr. Emory utterly annihilated his former essays of the kind, and the questions in controversy have become so thoroughly settled that we cannot feel it binding upon us by either duty or courtesy to respond to Mr. McKim's insinuations. We mean no disrespect to him, but it is also an exorbitant demand upon us to require us again to listen to his stale and old related calumnies.

WAYNE, ME. Rev. D. B. Randall writes, Nov. 4.—  
We are enjoying a very interesting revival of religion at North Wayne. Our brethren and sisters from this place attended, in good numbers, the camp meeting at East Livemore, and there were baptized into the work of God. Some who went with them, who were unconverted, were powerfully awakened, and soon after found peace in believing; these began to preach to others, and they too began to seek, and soon found the Saviour. Thus the flame has been gradually spreading in our midst; more than twenty have been converted, and reclaimed from backsliding. Yesterday was a blessed day with us; we had the pleasure of baptizing fifteen interesting persons, the most of them under thirty years of age, and several of them better than families. Mr. McKim's insinuations are both going forward together. It cheers my heart, after twenty-three years of itinerancy, and seeing several interesting revivals, to be permitted to witness once more the outpouring of God's Spirit. Our prospects are still good for a general revival in this place. We are building a very good and commodious church, which will soon be completed. May the Lord carry on his work yet more gloriously. Amen.

To our readers who as the winter approaches are inquiring for a good stove, (a somewhat difficult matter amidst the endless variety now-a-days) we recommend as the very best article of the kind within our knowledge, Stanley's Patent Coal Burner, to be had at Goodrich & Mulloy's, Haddock St., Boston. We tell but our own sober conviction after seeing this article well tested, that it is not, and can hardly be exceeded. Its extent of radiating surface is unequalled. The heat passes from the base, thus warming the lowest and coldest currents of air in the apartment, and then ascending it radiates warmth from a surface of about 30 square feet, in passing to the pipe a distance of about 20 feet; nearly all the heat sent out before the chimney is reached. It admits of a thorough regulation of the heat. It is beautiful in form, and the ashes are discharged into an ash pan below without dust. We are aware of the risk of such recommendations as this, but we know the truth of what we say, and fear not that our readers will be disappointed. At the same house may be found Cheever's Fire Kindling, a sort of bituminous substance, which is the very thing for the purpose. Each package contains 24 cakes, each cake ten inches square, one of which instantaneously takes fire and blazes long enough to ignite bituminous coal, and with the aid of a little wood or charcoal will kindle an anthracite; 50 cents worth will supply one fire every day for six months. We would not be without it for many times its price.

BALTIMORE, initiating the good example set by New York city in establishing a mission at the Five Points, to civilize and reform the heathen of that wretched place, has formed a mission society, with a subscription of \$3000, to establish a mission at "the caseway," one of the lowest and vilest of the purlieus of the Monumental City. It is proposed to build a chapel there, in which a Sunday School will be commenced, teachers employed, the Gospel preached, &c.

THE WESLEYAN SCHISM.—The subscription in behalf of the expelled Wesleyan ministers, Messrs. Everett, Dunn, and Griffith, has reached the sum of \$3,500; each of these gentlemen have been presented with a check for \$1,166. The warfare between the Conference party and the Reformers throughout the connection continues, and numerous expulsions have taken place at Manchester, Exeter, Newcastle-on-Tyne and Bristol.







## COMMON SENSE.

She came among the glittering crowd—  
A maiden fair without pretence,  
And when they asked her humble name,  
She whispered mildly "Common Sense."  
Her modest garb drew every eye,  
Her ample cloak, her shoes of leather—  
And when they sneered, she simply said,  
"I dress according to the weather."  
They argued loud, and reasoned loud  
In dubious Hindu phrasings mysterious,  
While she, poor child, could not divine  
Why girls so young should be so serious.  
They knew the length of Plato's beard,  
And how the scholars wrote in Saturn—  
She studied authors not so deep,  
And took the Bible for her pattern.  
And so she said "Excuse me, friends,  
I find that all have their proper places,  
And Common Sense should stay at home,  
With cheerful hearts and smiling faces."

## GOLD.

Oh, cursed love of gold!  
How worthless is the prize,  
That human life doth hold.  
To our young cheated eyes;  
For this from home and home we part,  
And tear sweet nature from the heart.  
In vain fond parents weep;  
In vain a sister sighs;  
To gather gold we sweep  
To sickly claims and skies;  
And when the stream begins to roll,  
We gain the world and lose the soul.

## SKETCHES.

## WHO IS THE MAN THAT LIVES NEXT DOOR?

[Concluded.]

"Madam," said I, "I will carry the provisions your bounty has bestowed upon deserving objects. I have no doubt there is no deception, I am sure. I will go home with her, and if there is any thing that can be done, I will see to it."

Susan wished me to wait a moment, and up stairs she ran, but was back again in a jiffy, with something tied up in a bundle. She gave it to me. I thanked the kind lady, for the poor woman could not. Kindness had completely upset her philosophy, she was not used to it, and had not a word to say. As I was leaving the parlor, Mrs. D. observed, "Mr. Henry, do you really think Mr. (meaning the man next door) will ever go to the poor house?"

"Not a doubt about it, and as you have been so very kind to this poor woman—if the man is a friend of yours, I'll speak to Moses G. Leonard, and hand him the name, so that when he does reach there, he shall get extra grub for your sake."

"You are taking too much trouble."  
"Not at all. I will do it with pleasure. Mr. Leonard is the Commissioner—the head man of all, a very particular friend of mine—we were both in Congress together—that is—I mean to say we were both in Washington at the same time. I have made him a promise, madam, to go through all the arrangements connected with his charge with him, and see how the system is carried out in the details—the Alms House system, and—really I beg your pardon for trespassing upon your time—'Good afternoon'—and we'll be in the parlor for the hall with our protégé—but Susan was along, and saying kind and gentle words to the poor woman. She spoke one word to us aside. Will you go to her home, she may need this, will you be so kind as to see that it is used judiciously for her benefit."

She placed something in our hand, just before we stepped out, and then closed the door, we thought it was a quarter, and did not look at it until, with our loaded basket on our arm we reached the side walk, then we looked; it was yellow! We took another look at the massive house. Now there was no mistake, *wealth* was written over the portals, the young girl knew what she had given.

"Shan't I carry the basket, sir?"  
"You? no indeed, I will carry it myself, but which way?"

"We keep down the Bowery to Livingston, and then go towards the East River."

"Why, that's exactly my road—how far over?"

"Over towards Pitt."

"Why are you in my Ward?"

"That was a confounded heavy basket, and before we got half way to the end of Livingston street, it weighed enormous. We got to her home at last—but what a place to call by the sweet name of home. We entered a place that led back under and through a building—somewhere. She went ahead, and we followed, until we reached day-light, then through a yard, up one pair of rickety old stairs, then through a room filled with a family, into her room. She rented that room from the people through whose room she had access to her own. Her rent was \$2 a month or 50 cents a week. The paltry fire kept up by her poor neighbors was all she had to warm her and her three children. They were all huddled up in the straw, in one corner, and had some old rags and something like a coverlet about them. The eldest was a girl about seven years old, the next a boy of five, and the youngest was only two years old. These were three as pretty children as we ever laid eyes upon, and was it not a pleasant sight to see their sparkling peepers when they discovered that basket? They wanted food, they were half starved; they did not seem to mind the cold, although they were all naked."

We had our hands full the rest of the day—but before we left the quartette, they had a room, a fire of their own, a table, a bed, a mattress, bed, blankets, quilt, and wood for a week. We used up the fire, and all we could spare from our own house, to accomplish these objects. The next morning the mother came round to our house and with her was the little girl whom she called Jeanette. Snow covered the ground, and she was bare foot. We had not thought of that, neither had Susan; to remedy it, we went down town, and made her mother let her remain until we got back. We went to a friend's house near the Battery, we had business with him, and while there we told his little daughter the story. She had lots of little old shoes and stockings that would have answered for our little Jeanette. But the little miss had lost a costly bracelet, had calls to make with her mother, was in a hurry, but would pick out her old shoes and have them ready if we would call that day week. As we came up home we remembered it was Saturday, and that there were a few dollars at our credit on that day in the Sun Newspaper Establishment. We stopped and rescripted for it, and little Jeanette went home to her mother with stockings and a pair of shoes upon her feet.

"The blessings which even the weak and poor can scatter, have their own reason."

How often do the rich and wealthy exclaim, "O, we would give, but there are so many impostors, we might be deceived." Suppose you are? But you need not be! Go with the poor beggar—look at his own eyes, and if the object is deserving, let him lie down upon your pillow after dinner, and act of real benevolence and charity, ministered by your own hands, and sleep more peacefully than the squandering

of hundreds of your surplus wealth upon your own pleasures could bring.

This is no fiction, and if the gentle girl who gave the gold for the relief of the poor widow, should ever see these lines, she need not blush at reading this tribute of her goodness; she deserves it all, and to those who wish to have an answer to the query of

"Who's the man that lives next door?" we would most respectfully beg them to examine well, and see that they answer not to the description.

## PARENTS.

## STUDY A CHILD'S CAPACITIES.

If some are naturally dull, and yet strive to do well, notice the effort, and do not censure their dullness. A teacher might as well scold a child for being near-sighted, as for being naturally dull. Some children have a great natural memory, others are quite the reverse. Some minds develop early, others late. Some have great powers of acquiring, others of originating. Some may appear stupid, because their true spring of character has never been touched. The dunce of a school may turn out in the end the living, progressive, wonder-working genius of the age. In order to exert the best spiritual influence, we must understand the spirit upon which we wish to exert that influence. For with the human mind, we must work with nature, and not against it. Like the leaf of the nettle, if touched one way, it stings like a whip; if other, it is softer than satin. If we would do justice to the human mind, we must find its peculiar characteristics, and adapt ourselves to individual wants. In conversation on this point with a friend who is now the principal in one of our best grammar schools, and to whose instruction I look back with delight—"Your remarks," said he, "are quite true; let me tell you a little incident which bears upon this point. Last summer, I had a girl who was exceedingly behind in all her studies. She was at the foot of her division, and seemed to care but little about her books. It so happened that as a relaxation, I let her sit at times during school hours writing, singing. I noticed that this girl had a remarkably clear, sweet voice; and I said to her, 'Jane, you have a good voice, and you may lead in the singing.' She brightened up, and from that time her mind seemed to be more active. Her lessons were attended to, and she soon gained a high rank. One day as I was going home, I overtook her with a school companion. 'Well Jane,' said I, 'you are getting along very well; how happens it, you are so much better now than at the beginning of the quarter?' 'I do not know why it is,' she replied. 'I know what she told me the other day,' said her companion. 'And what was that?' I asked. 'Why, she said she was encouraged.' 'Yes, here we have it—she was encouraged. She felt that she was not dull in everything. She had learned self-respect, and thus she was encouraged.' Some twelve or thirteen years ago, there was in Franklin school an exceedingly dull boy. One day the teacher, wishing to look out a word, took up the lad's dictionary, and opening it found the blank leaves covered with drawings. He called the boy to him. 'Did you draw these?' said the teacher. 'Yes sir,' said the boy with a downcast look. 'I do not think it well for boys to draw in their books,' said the teacher; and I would rub these out if I were you; but they are well done. Did you ever take lessons?' 'No sir,' said the boy, his eyes sparkling. 'Well, I think you have a talent for this thing; I should like you to draw me something when you are at leisure, at home, and bring it to me. In the mean time see how well you can recite your lessons.' The boy felt he was understood. He began to recite his lessons. He became animated and fond of his book. He took delight in gratifying his teacher by his faithfulness to his studies; while the teacher took every opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left school. After this he became an engraver, laid up money enough to go to Europe, studied the works of the old masters, sent home productions from his own pencil, which found a place in some of the best collections of paintings, and is now one of the most promising artists of his years in the country. After the boy gained the medal, he sent the teacher a beautiful picture as a token of respect; and I doubt not to this day he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his character."

## TO PARENTS.

Have you ever soberly considered the momentary nature of that relation which was constituted at the moment, when it was first said, you are a parent? or ever computed the value of that treasure with which God entrusted you, when he committed to your care, and subjected to your influence, a rational, accountable, and immortal spirit? True, at the first, you saw life only in its incipient state. There appeared little else, but a feeble animal existence; but, O, what an unspeakably precious treasure was hidden in that frail form! There lay folded up in embryonic existence, all the capacities and energies of a soul that never dies. There was a mind capable of grasping heaven and earth in its span, of sending its thoughts through eternity—of making, under proper directions and influences, rapid and endless progress in knowledge and holiness, and thereby of emulating the purity and sharing the joys of angels. Parents, such is the treasure that is committed to your guardian care. These are the powers that are subjected to your discipline and control. Your responsibility arises not from the mere fact, that your children possess these noble endowments—these immortal powers; but from the connected fact of your plastic and controlling influences over them. To that influence bounds can scarcely be set: it is all but omnipotent. No human power can effectually resist it; and if it be a bad influence, even divine grace, though it may counteract its most injurious effects, will never, in this world, completely deliver the soul from its pernicious agency.—Dr. Linsley.

## DIGNITY OF LABOR.

In early life David kept his father's sheep; his was a life of industry; and though foolish men think it degrading to perform any useful labor, yet in the eyes of wise men industry is truly honorable, and the most useful man is the happiest. A life of labor is man's natural condition, and the most favorable to mental vigor and bodily health. Bishop Hall says, "Sweet was the destiny of all trades, whether of the brow or of the mind. God never allowed man to do nothing." From the ranks of industry have the world's greatness been taken. Rome was more than once saved by a man who was sent from the plough. Moses had been keeping sheep for forty years before he came forth as the deliverer of Israel; Jesus Christ himself, during the early part of his life, worked as a carpenter. His apostles were chosen from among the hardy and laborious fishermen. From these I infer,

that when God has any great work to perform, he elects as his instruments those who by their previous occupation had acquired habits of industry, skill and perseverance.

## BIOGRAPHICAL.

BRO. EZRA WARDWELL, a local deacon in the M. E. Church, died in Sullivan, N. H., Sept. 28, aged 38 years. He was converted about fourteen years since in Ferrisburg, Vt., and was soon after appointed class leader, and about fourteen years since was licensed as a local preacher. After the N. H. Conference of 1849, he was employed as a travelling preacher on the Deering and Hillsboro' circuit, where he continued to labor until about the first of January last, when his health failed. At the commencement of his sickness he was subject to some aberrations of mind; and as his fever abated, instead of any improvement, his mental derangement increased and continued until death. He probably died of consumption; but on examination it was ascertained that his brain was badly diseased. I have met with but few men whose life seemed to carry so universal conviction to all who knew them, of deep piety, as Bro. Wardwell's. He was truly, we think, a good man and a faithful minister of the Gospel. Bro. Wardwell was a great sufferer both in body and mind, and the remembrance, especially of his mental sufferings, is painful to all his friends, but is associated with a cheering confidence that he has attained the rest where pains and sorrows never come.

N. W. ASPENWALL.

Gilesum, N. H., Oct. 22.

ELISHA BAKER died in Uncasville, Conn., Sept. 29, aged 79 years. He was converted to God in early life. At the commencement of his Christian experience he attended the Congregational Church in Montville. In 1831, he joined the M. E. Church in this place, and continued a worthy member of it till the day of his death. Bro. Baker was a humble Christian, upright in his dealings, and consistent in his conduct. During his last sickness he exhibited much resignation to the divine will; not a murmur escaped from his lips, but calmly stayed upon God, he patiently awaited his change. "He came to his grave in a full age, like as a shock of corn in his season."

JOHN COOPER.

Uncasville, Conn., Oct. 22.

Mrs. HENRIETTA TORY died in Monument, Mo., Oct. 16, aged 33 years and 8 months. The disease which caused her great suffering, and terminated her earthly existence, was consumption. She was enabled, by divine grace, to bear without a murmur all her sufferings to the end. She has left an affectionate and truly afflicted husband and four children to mourn their loss, which is her gain. May they find the Lord their support in this afflictive season.

J. MACREADING.

Monument, Oct. 23.

Will the Sandwich Observer please copy?

MISS MARIA HERRICK, daughter of Ascher and Lucy Herrick, died in Plainfield, Ct., Sept. 24, aged 81 years. She was an exemplary member of the M. E. Church in this place. Her life was in accordance with her profession; her sickness, (paralysis,) short and severe; her death, calm and peaceful.

W. EMERSON.

Plainfield, Ct., Oct. 25.

Mrs. HANNAH HARADON, wife of Bro. John Haradon, of Savoy, departed this life in great peace, Oct. 3, aged 47 years. She felt a deep interest in the welfare of the itinerant's family, and was possessed of a heart overflowing with sympathy for the afflicted. I am told that many of her last hours, previous to her own sickness, were spent at the bedside of the poor sufferers; thus death found her practising the religion she professed.

A. S. FLAGG.

Colerain, Oct. 23.

Mrs. SARAH ROBINSON, wife of Jeremiah Robinson, died in Palmyra, Me., Oct. 16, aged 71 years. She had been a member of the M. E. Church 47 years. She was converted to God in early life, and was a woman of fortitude, laborious, kind and open hearted. To the cause of Christ she was uniformly attached. To the church of her choice she was much attached, yet without bigotry; ever ready to do acts of kindness to the ministers of Christ who labored with them from year to year; at her dwelling the itinerant always found a welcome home. Her last sickness was but two or three days, during which time she was composed, spoke of her hope in God and expectation of soon being with Christ, desiring to depart; and she might, for her work was done, and well done.

PETER BURGESS.

Palmyra, Me., Oct. 28.

## FIVE OBJECTIONS TO THE FUGITIVE SLAVE LAW.

The religious press of the country is awake to the odiousness of this law. They have no party purposes to subserve, and can speak with a fearlessness and strength on the subject which other papers dare not intrude upon their readers' attention. Dr. Simpson, the able editor of the Western Christian Advocate, presents the following five specific objections to the bill.

1. It denies a trial by jury. A commissioner appointed for that purpose by the United States Court has supreme jurisdiction in the premises. On affidavit made before him by the claimant of the slave, he is authorized to give him at once a certificate of ownership. The commissioner is forbidden, by the law, to receive the testimony of the alleged fugitive, and in a few minutes the case is decided by this officer created for that purpose. If property is in dispute, it is tried by an impartial jury. If a horse is stolen, there must be a trial by jury. But when human liberty, and too frequently human life also, are concerned, then right of trial by jury is denied.

2. The writ of habeas corpus is refused. That right for which our English ancestors struggled for hundreds of years, and which they at last wrested from unwilling tyrants—that right which lies at the basis of personal liberty, and which is expressly secured by our Constitution, is, by this law, refused. If in five minutes after a commissioner decides a man is a slave, and furnishes a certificate, there should be presented the most unquestionable proof that he was born a freeman; may, more, that not a drop of African blood was in his veins, there is no power to interfere. No judge, no officer, no citizen, except in utter violation of law, dare interfere. A few years since, two kidnappers arrested a poor boy in the vicinity of Versailles, Ia. An attempt was made in that county to release him, but the officer refused to set the boy at liberty. Just before the line was reached, a writ of habeas corpus in another county was produced by some friends of humanity, and investigation was clearly proved that the boy was born in a free State, of free parents, and of white parents. He was poor, and he was dark-skinned. Under the new law he would have been sold as a slave. But what care office seekers for the

poor and oppressed, provided they can purchase office by Southern votes?

3. A direct bribe is offered to the judge. The commissioner, who, in his own person, combines the offices of judge and juror, is to be paid five dollars, if he decides that the alleged fugitive is not a slave. If he decides that he is a slave, he is to be paid ten dollars. A fee or bribe of five dollars is thus given to turn the scales. Who would be willing to be tried by jurors, each of whom would receive ten dollars to condemn, but only five to acquit? In what civilized land was such a law ever before passed?

4. The people are to be taxed to return fugitives. If the slave-owner or kidnapper—as the case may be—shall declare by affidavit that he fears the rescue of the alleged slave, then the commissioner must employ as many men as he judges necessary to be tried by jurors. And the expense is to be paid out of the United States treasury, thus coming indirectly out of the pockets of the people. Who will not fear the rescue of his slave? Who will not find it convenient to let the Government pay his expenses home? Besides, it will furnish employment for many worthy men. Are you, reader, willing to be taxed for this purpose?

5. It commands all good citizens to assist in slave catching. The law reads, "All good citizens are commanded to resist!" under what penalties we are not lawfully enough to know, but, as the penalty for aiding or secreting a fugitive may be ten thousand dollars, and six months' imprisonment, we presume the penalty for not aiding is sufficiently heavy. The law authorizes the employment of deputy marshals to any amount, who may call into requisition the services of every good citizen. The minister may be on his way on the holy Sabbath to address an assembled congregation, but at the requisition of a deputy marshal, the temporary creature of these ten dollar commissioners, he must let his congregation wait, for the law commands him to aid in the more glorious enterprise of catching a runaway slave, or more likely of aiding in kidnapping a freeman. What too indignity to freemen! And yet such a yoke have our senators and representatives in Congress bound upon our necks! Well can we understand the terrible aversion which they express towards any "higher law." When French legislators broke through every moral restraint, and rushed into unbridled libertinism, they voted there was no God.

## A ROMAN PONTIFF IN THE DAYS OF DIODESIAN.

Marcellinus, Bishop of Rome, and head of the universal church, dwelt over the Tiber, in a solitary district near the burial-place of St. Peter. His abode, composed of two small cells, was contiguous to the cemetery; and a little bell at the entrance announced to the indweller the coming of the quick and the dead. You might see at his door, and always opened in readiness to his visitors, the pastoral staffs and the sandals of the Bishops, who came from all quarters of earth to give him an account of the flock of Christ. There would meet Paphrocius, from Upper Egypt (Thebaide) who cast out devils; Spiridion, from the Isle of Cyprus, who kept flocks of sheep and worked miracles; James of Nisiba, who had the gift of prophecy; Osius, the great confessor of Cordova; Archelaus, of Cascares, who battled with the founder of the Manicheans; Frumentius, who founded the churches of Ethiopia; Theophilus, who had just returned from the Indian mission; and the female Christian slave, who had been instrumental in the conversion of the whole race of Iberians. The council chamber of Marcellinus was an alley of willow trees which skirted the churchyard wall. 'Twas there he held discussion with the Bishops of the Christian world, and conferred with them on the wants of Christendom. To check the heresy of Donatus, of Novation, of Arius, to promulgate the canons, to assemble general councils, to redeem slaves from bondage, succor the poor and orphanage, to supply new apostles to barbarous lands—such were the subjects of their sublime confabulations. Oft in the dead of night would Marcellinus rise from his hard couch, and from his cell go to the tombs of the apostles, where he prayed prostrate until break of day, and at the dawn the aged pontiff rose, and uncovering his grey hairs, and placing on the ground his tiara of white wool, unknown to all, he would lift up his venerable hands, and bless the city of Rome and the world.—Chateaubriand.

PHYSICAL EFFECTS OF MECHANICAL STRECUATION.

The grand struggle of the multitude is excited neither by ambition nor covetousness, nor by the desire of power, but by a morbid love of approbation, which racks the sensitive genius, nor by the delirium of an entrancing affection, nor by the tyranny of grosser passion; but by the common aim of the majority, in their daily toil, is rather for means to sustain a bare and comfortable existence. The weariness of the scarcely successful effort is visible in almost every face. The vast increase of heart and nervous diseases arise from the distracting excitement and stretch of mind which now prevail throughout society, especially in larger cities, where great competition exists, and where an uncertain future furnishes a precarious support, and wealth and pride too often take mean advantages of laborious poverty.

The votaries of pleasure are scarcely more exposed to the cause of mental disquietude than the devotees of mammon; and both alike waste the energies of life in excitement, and alike suffer the penalty of breaking those laws which naturally regulate the uses of both body and mind. The gambling spirit as constantly haunts the Exchange and Corn Market as the play table; and by perplexing and distracting the mind, soon saps the basis of health, and anticipates old age.

Hence in large commercial towns we often witness, even in persons who have barely reached the middle period of life, the haggard face and sunken eye, hoary hair, and feeble gait, which probably belong to "wearied old." Nor can the results be surprising to those who reflect that anxiety is but a chronic kind of fear,—a sort of intermittent fever or ague, which as manifestly disorders the circulation and secretions as that which arises from the poisonous malarial of the marshes, and which is scarcely more deadly than that of the market, in these days of desperate speculation and grasping monopoly.—Moor's Power of the Soul over the Body.

## EVANGELIZATION OF NEW GRENADA.

While men of the world are talking about a railroad across the Isthmus of Panama, and thousands are rushing over the rugged route it may occupy, on their way to the regions of gold, it is time for Christians to think about the spiritual improvement of the 1,800,000 population embracing the great highway between the two oceans. Within a few months a law has been passed in New Grenada, that every child shall be taught to read and write; and a traveler writes—

"It is surprising to what an extent the law is obeyed. You meet a naked barbarian, put a book into his hand, and find that he can read with tolerable facility. The grand difficulty here is the want of books, which are few in number, and of high prices. I have been astonished," he says, "at the eagerness with which the books I had to distribute were received. The padre at Chagres made no objection to the distribution of the Bible and religious tracts. Even if nothing more is attempted, colporteurs should be sent to traverse the country. Immense good might be done in this way."

When God seems to be opening doors on every hand, and summoning Christian institutions to move forward, and Christian laborers to enter, is it not time for the people of God to open their hearts and their purses, and press on to the cultivation of this and every accessible field?

## THE GOLD MOUNTAIN.

The Tribune has seen a person just from a visit to this mountain. It is located by him in about 33 degrees north latitude, 250 miles east of Los Angeles, in Southern California, and perhaps 100 miles west of the Colorado. The region all about it is described as forbidding in the extreme, without people, without water, and infested by rattlesnakes. You reach it by crossing the Sierra Nevada, extensive deserts, deep canons, and rugged hills. The rock, of which the mountain consists, contains gold, and yields, by analysis, about \$2.50 per pound. A company, with a large capital, is already formed at San Francisco, to mine the mountain, and men have been sent to make a beginning.

This discovery will doubtless turn brains that have thus far been cool in the midst of excitement, though people generally have ceased to credit much that is said about the wonders of gold regions. In this case, we opine, the poetry of the thing will be in the enchantment of distance. The hiss of rattlesnakes, however, may have to some ears a music like the soft susurration of the whistling wind, especially if it be accompanied by golden melodies. Nor must it be doubted that soon the Sierra Nevada will be tunneled, and a railway run across the deserts to accommodate adventurers to the Gold Mountain. If a hotel should be erected on its crest, and water-pipes be carried to its base from the Colorado, it would astonish no one who has faith in the spirit of Yankeeism, and the cupidity of the world. Those, however, who think of a trip to the Gold Mountain, will do well to remember, in the words of the Tribune, that it "is some hundred miles from any where, in a foodless, almost grassless, woodless, waterless region, whose chief denizens are rattlesnakes, where the thermometer frequently shows 130 to 150 degrees of Fahrenheit, with the first drop of drinkable water sixteen miles away." If this be not enough, let them reflect that the visitor to the mountain "meets on the way thither scores of immigrant men, women and children, tottering California-ward, on foot, famishing, and nearly divested of clothing by the briars and thorns, through which they had scrambled since their animals starved or sank to die," and that "the hollow and wasting survivors were FRANTIC FOR BREAD," and "had no longer AN APPETITE FOR GOLD."—Watchman and Reflector.

## THE ROMISH DECALOGUE.

The short catechism, which is the one in general use in the schools of the Catholics—at least in Europe, and we suppose in this country—presents the following as the Ten Commandments as they are in the Bible, and retains them in the Bible; but as scarcely any Romanists read either, the short list is the practical standard. In this, two of the commandments are lost; the second wholly; the fourth is transformed, &c., appointed by Rome. The Sabbath is obviously omitted, and the observance of the seventh day in Romish countries is nearly equivalent to its practical extinction.

1. I am the Lord thy God; thou shalt have no other God but me.

2. Thou shalt not take the name of God in vain.

3. Remember to keep holy the festivals.

The tenth commandment, to complete the number, is cut in two:

9. Do not cut thy neighbor's wife.

10. Do not covet thy neighbor's goods.

The longer catechism retains the ten commandments as they are in the Bible, and retains them in the Bible; but as scarcely any Romanists read either, the short list is the practical standard. In this, two of the commandments are lost; the second wholly; the fourth is transformed, &c., appointed by Rome. The Sabbath is obviously omitted, and the observance of the seventh day in Romish countries is nearly equivalent to its practical extinction.

## THE AFRICAN EXPLORING EXPEDITION.

Dr. Overweg, the geographer of the expedition, writes to one of the English papers that a statement was made to him by a Baghirimi negro, that south of the latter's country is a nation of Kafirs (which means that they do not profess the Mohammedan religion) who are clothed, possess large herds of cattle, and have iron weapons (war axes) of their own manufacture. Their country is mountainous, and is covered with snow every winter.

With regard to the latter part of this information, it may be remarked that it seems to connect itself with the results recently arrived at by other travellers, and to afford reasonable grounds for the opinion that the interior of Africa consists of an immense table land, extending without any material interruption from the Mountains of Mendis, south of Lake Tchad, as far as the Cape of Good Hope—and is inhabited by nations of civilization superior to that of other Africans; and that, in fact, that great plateau, from its elevation, resembles in its climate and physical character, much more an European than a tropical country, and offers an example analogous to that of the great Andean table lands of South America.

## ON A RIGHT SPIRIT.

"Your heavenly Father will give the Holy Spirit to them that ask him." Luke xi. 13.

There is no right spirit but the Spirit of God. The spirit that leads us away from the true good, however ingenious, however enticing, however able it may be to procure us perishing riches, is only a spirit of illusion and falsehood. Would we wish to be borne upon a brilliant and magnificent car, if it were hurrying us on to an abyss? Our souls were given us to conduct us to the true and sovereign good. There can be no right spirit but the Spirit of God, there is none other that leads us to him.

There is a great difference between a noble, a high, and a right spirit; those may please and excite admiration, but it is only a right spirit that can save us and make us truly happy by its stability and uprightness.

Be not conformed to the world. Deepise what men call spirit, as much as they admire it. It is their idol, but nothing is more vain. We must reject not only this false and dazzling show of spirit, but also the worldly policy which has a more solemn aspect and seems more profitable; and enter, like little children, into the simplicity of faith, innocence of manners, a horror of sin, and that humility which is ready to take up the cross.—Fenelon.

## THOUGHTS BESIDE A CRADLE.

This babe is God's gift, and is bone of my bone, and flesh of my flesh. It will live eternally in heaven or hell. Its immortal soul is committed to my charge; and its salvation may depend, under God, on my teaching, example, and prayers. But am I myself reconciled to God through Jesus Christ? Is my life such as this child, when it grows older, may safely imitate? Lord, help me to be indeed a Christian parent.

## ANSWER.

To Enigma, by G. H. Bailey, is, "I have endeavored to do my duty." P. Y. Jr.  
Truro, Mass., Oct. 30, 1850.

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